Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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REVIEW.

For the Christian Register.

Unitarianism an Exclusive System, or the bondage of the churches that were planted by the Puritans; a Sermon preached on the occasion of the annual Fast, April 3, 1828, by Parsons Cooke, *Pastor of the East Church in Ware.*

The sermon, whose title is placed at the head of this article, though possessing no claims to attention on the score of ingenuity, novelty, or any commendable quality whatever, is nevertheless on some other accounts, entitled to a brief notice. Were we to form an opinion of the writer by this sermon, (and we have no other means of judging,) we should say he is a young man deeply imbued with the bitter spirit of Calvinism; eager to appear a zealous partizan, and more desirous to build up his sect, than to promote pure religion. He appears to view with alarm and dismay, the march of pure Christianity, and from 'the signs of the times,' discovers the secret operations and silent advances of the principles of free inquiry, which, as resistless as time, and as certain as truth, are continually spreading in the world. He is led by portentous forebodings of the downfall of his system of creeds and traditions of men, to cry out 'Men and brethren, what shall we do?' The sermon breathes the same spirit, and seems to come from the same source, with some other publications which have astonished and grieved the considerate and wise of all denominations, particularly the famous 4th of July discourse by Dr. Ely, of Philadelphia. We may regard this sermon as the premature disclosure of views and projects to build up a 'religious party.' This letting out the secret before the time, by this untrained subaltern in the ranks, would subject him, one would think, to the severe animadversion of his spiritual superiors.

That he speaks the language and exhibits the feelings of the leaders of the orthodox party, can admit of no doubt. Admitting, what I believe to be the fact, that the more knowing ones adopt and defend this sermon, as one of legitimate origin, as speaking the language of the dominant sect, the friends of truth could not have *wished them to commit* a more suicidal act than the publication of it. The public will not sustain such attacks. It is an outrage on the sober sense and good feelings of the Christian community.

The spirit which pervades this discourse is bad, and the object which it aims to effect is injurious to the welfare of society, and the cause of pure religion.

The writer would fain make the public believe that Unitarian christians, by 'political manœuvering,' have monopolized the civil power in this state, and unfairly used it to bring into 'bondage, the churches that were planted by the Puritans.' He modestly compares his own sect to Christ and his apostles, who were persecuted and reviled and were 'arraigned before magistrates for teaching unlawful customs.' Keeping in view this comparison, he says, 'In all cases, where a false gospel has controlled the springs of civil power, and Christians have been disfranchised, all efforts to assert their rights will be met with the popular cry of 'priestcraft and sedition.'

To palliate and excuse his temerity in calling upon his orthodox friends to take the field with the 'half a million' of Dr. Ely, he insinuates that Unitarians have 'actually commenced this unholy warfare.' He well knows that this sect have ever been among the first to deprecate an alliance between church and state, and to preserve religion in its simplicity, free from any alliance with the unholy contentions of political sects.

Contrary to fact, and the observation of every one, he intimates that war is actually carried on against religion, by Unitarians, with political weapons. And he 'more than hints'—he directly asserts, 'It is too late to question whether it is expedient to meet the enemy on this ground. The ground is actually taken and the question is only of yielding or resistance.' He thinks the time is come when 'silence is a crime,' and of course fixes upon a majority of his Orthodox brethren, the reproach of 'dumb dogs who will not bark.' In the true spirit of ancient crusaders, he beats to arms, cries aloud and spares neither good feeling nor common sense, to rally every disciple of Calvin, to repair to the polls, to exclude from civil office every one who will not pronounce the Shibboleth of his party; every one who so reveres the spirit of the constitution, as to deprecate the union of church and state; every one who wishes to keep the elective franchise free from the contaminating influence of religious bigotry. He would, it seems, that none should any longer be suffered to hold any office of trust or influence in this Commonwealth, unless he will yield up his understanding, his independence, and every thing he possesses to the without influence of sectarian prejudice. Yes, it has come to this. We are exhorted from the pulpit to let the persecuting spirit of the Genevan reformer have paramount influence to every thing else. In the selection of civil rulers, we are directed to inquire, not whether the candidate be honest, just and capable, but whether he will be true to a particular sect; whether his sectarian feelings are stronger than a desire to promote the good of the whole community. It is fairly implied and indicated in this sermon, that the antiscriptural and repulsive system of Calvinism, cannot much longer sustain itself; and hence the support and aid of the civil power is invoked—but I trust, invoked in vain. We are expressly told in this sermon, that none are to be chosen into civil office, unless they belong to the dominant party—in other words, unless they be Orthodox. Admitting this factious principle to spread and become general, what scenes of angry contention, what feuds and animosities, what injury to the cause of pure religion, must inevitably ensue! Great and unqualified as is our detestation of the infatuated spirit of this sermon, it is only equalled by our astonishment, that even this writer should betray such a total ignorance of the 'signs of the times,' as to suppose that in this land of freedom, and especially in this Commonwealth, distinguished for its intelligence, love of order and free inquiry, its citizens would for a moment submit to the degrading imposition of a religious test. One would have thought that he might have seen enough, even in England, where they have been long accustomed to the degradation of test acts, of the effects of the march of intellect and free inquiry, to have convinced him of the folly and impossibility of imposing disabilities here, on account of religious faith. This writer must know that he is a century too late to expect that his views can be made to bear; that his creed shall be made a standard for every one else. There is too much light, there is too much of the *best spirit* of the Pilgrims, there is too much love of religious freedom yet unextinguished, to bear for a moment his exclusiveness. He can expect nothing from this community but indignant frowns.

It is important that the religious public should be apprized of the scheme now in train to effect a union between Church and State, or in other words so to impose on the credulity of the public mind, as to make it believe that Religion is in danger from the *prevalence of enlightened* views of it. The dominant sect are endeavoring, by means of deep rooted religious prejudice, to control the power of civil government, and to use that power to preserve and support the fast decaying system of creeds and human formularies. They see the slow but irresistible march of truth. They perceive the silent but active workings of the principles of untrammelled inquiry, of biblical criticism, and the sufficiency of the Scriptures, and they would repress and subdue the energy of these principles. Like others in the church of old, they would dictate what the people should believe, would cramp the energies of the free mind of man, and going upon the maxim, that 'ignorance is the mother of devotion,' would impose on this enlightened age the creed of a dark and an ignorant one. Hence the alarming cry that 'The doctrines of the Reformation are discarded,' that 'the churches founded by the Puritans are in bondage;' thus assuming as a fact what is notoriously untrue, that Calvinism embraces exclusively the doctrines of the Reformation. Having so long successfully enlisted on their side the worst prejudices; having long attempted to make the multitude believe that they, (the orthodox) were '*the men* and with them or those of their sort, religion must die;' so long have they imposed on those under their influence, by warning them against reading the arguments or hearing the preaching of Liberal Christians, that when they perceive that these and other similar devices to keep the public in ignorance and to excite the worst passions into an unholy warfare against free inquiry are beginning to fail them; when they find that the public mind turns away with disgust from their denunciations of heresy and infidelity and that the community begins to perceive that these denunciations are groundless, and that the cry that 'the church (or rather Orthordoxy) is in danger,' proceeds from other causes than a regard to pure Christianity, they cast about them for some new device or prop to sustain their tottering fabric. They strive to stir up the worst passions. Appealing to prejudice, they insinuate, yea 'more than hint' that the Orthodox have been abused, persecuted, deprived of privileges guaranteed to them by the Constitution, and they call loudly upon the less informed portion of the community to rally around the standard of Calvin, and by the strong arm of the civil power to scatter the hated sect of Unitarians to the four winds of heaven. That this spirit and these feelings exist, is evident from the whole tenor of the sermon under notice.

On page 4th he says,

"When in a country that boasts of its freedom the arm of civil power is put forth to oppress and vex the church, when many political influences are silently wielded against the gospel, it were treason for Zion's watchmen to hold their peace."

I have 'more than hinted' that this sermon abounds with falsities, some by inuendo and implication, some palpable and downright. Had this want of veraciousness a p peared in some partizan newspaper, we should have thrown it by with an expression of silent contempt. But that a man who stiles himself pastor of a church, a preacher of the gospel of truth, should publish to the world under his proper name, so many glaring misstatements, and unfounded assertions, and so much libellous abuse of the 'powers that be,' is to me truly unaccountable on any other principle than that '*Quem Deus vult perdere, prius dementat.*'

Our author cannot plead, in palliation of these misstatements, that he did not take time to examine the evidence of what he states for facts; for he says in the beginning of his sermon, 'If they are not true, their falsity can easily be shown, for they respect facts with which every one is conversant;' and near the close he says, 'I find that I have spoken plainly, but I trust I have spoken the words of truth and soberness.'

Now let us see. The very title of the sermon carries on its face what every candid man will unhesitatingly pronounce absolutely untrue. *Unitarianism an Exclusive System!*

On the first page he speaks of a 'false gospel,' meaning Unitarianism, 'having controlled the springs of civil power, and Christians having been disfranchised!' Mere assertion this. The *ipse dixit* of the minister of Ware village, and nothing more.

On the same page, he says,

'I shall state the fact which none will deny, that the chief offices of trust and profit have been for a long time monopolized by one denomination of religionists. Now if our political concerns have been managed with integrity, why this monopoly? How comes it that all higher offices of government have been filled by men selected from one denomination and that embracing not more than one quarter of the citizens of the State? The monopoly has been so rarely departed from that it cannot be attributed to accident. That must have been a strange accident which could for years continue to select its favorites from a class containing a small minority in the community. Chance or accident however partial is not wont to pursue so uniform a course. But none will pretend that this monopoly has been accidental.'

In this paragraph we find a very little truth mingled with a mass of unfounded assertions. In whatever sense he may use the word 'monopoly,' it is not true that all the higher offices of government have been filled by men selected from one denomination, whether that denomination embrace one quarter or three quarters of the citizens.—The writer ought to have known, before he ventured the above assertions, that the Lieutenant Governor of this Commonwealth belongs to a denomination professedly Trinitarian. I should surely consider this an office of trust, and profit and honor. If we take the last quarter of a century, we shall find that the too first executive offices of government have been filled more than half this period by men of unquestioned Orthodoxy, and the office of Lieutenant Governor has all along been filled by an acknowledged Trinitarian. These great and good men, and their successors to the present day, were elevated to office by their supposed fitness in a *civil* point of view, without the most distant regard to their *religious faith*. We defy the modest writer of this sermon and all his abettors to point to a single instance where our political leaders have advocated the elevation of any man to office on account of his belonging to any particular religious denomination. No such thing. In high party times, and since, no instance can be named, (except once or twice, by a few partizans of Orthodoxy) where the religious sect of the candidate for office has been permitted to have the least influence. People have gone to the polls without knowing or caring about the theological creed of the candidate. Is he honest? is he capable? have been the only questions. And if it has so happened that the sect which 'is every where spoken against' and 'composing not more than a fourth part of the voters,' should have furnished all or most of the Magistrates, Judges and Rulers, with the most perfectly free and unbiassed exercise of the elective franchise by all the citizens, be it so. What does it prove? Why, what we are proud to believe, and what we should have supposed our self-styled Orthodox and exclusively religious folks, would have willingly kept out of sight. But the assertion that '*all* the higher offices of government have been filled by men of one denomination' is not true, and it requires a strong exercise of candor to suppose that the writer did not know it. I have not the means at hand, of enumerating all the offices filled by other sects than the Unitarian. I have already mentioned one, and the writer acknowldeges another of no trival importance—a Judge of the Supreme Court, of the Orthodox sect, appointed by a Governor avowedly Unitarian. I know many appointments to office of various grades of men who are not Unitarians; but the instances above named are sufficient to prove the assertion of our author to be unguarded if not untrue.

Let it be here remarked that many of the most important offices of our government are filled by men, placed there when the executive chair was filled by the excellent and Orthodox Governor Strong. Who, but one whose conscience is seared, will have the hardihood to insinuate that this mild and excellent magistrate was guilty of 'political manœuvering' when he appointed the present most able and accomplished Chief Justice to a seat on that bench which our Author, with so much impotency of effect, has traduced and libelled. For he expressly says, that '*the sectarian spirit has* profaned the temple of Justice' and that 'the decisions of the Judge have been shaped by a sectarian feeling." If this be not libellous what is it?

On page 5th he says,

"It cannot be disguised that the Liberalists who have been in political life, have used the influence which their offices gave them, to exalt those who would favor the interests of their sect. And the evil has been growing for years, till at length, *all* political measures have been made to bear to this point, and all the talent and worth in the state which will not prostitute itself to a religious party has been excluded. Things could not have come to this position without much political and sectarian manœuvering."

A bold and sweeping assertion truly! A writer of moderate pretensions to fairness, and but little regard to character for truth, would surely have given his reader some *evidence* for the support of such general aspersion; some excuse for such unblushing effrontery in bare assertion. It is quite easy, but not quite consistent with Christian character, to make bold assertions and prefer false charges against any class of men. I should hardly be believed, were I to assert that the foggy atmosphere, and the clattering of the machinery in a manufacturing village, had an unfailing effect not only to stultify, but to destroy the moral sense of its inhabitants. And yet I venture to assert, I should be as excusable,—should have as much authority from truth,—to publish and circulate this assertion, as our author has for what we have above quoted, and many other equally slanderous insinuations, with which this strange thing called a sermon, abounds.

A few more specimens of this sermon follow.

"None will question the fact that the executive department has invaribly for many years been held by Liberal men,—that the higher offices that have been filled by the Executive have been given to men of the same class."

"Liberalism has been held an indispensible qualification to recieve any gift from the Executive. Yes it has come to this, that a man cannot and does not expect to obtain any office without first giving proof of his hostility to the Religion of his Fathers."

Now there is not a citizen in the Commonwealth who does not, or may not personally know, that these statements in all the cases to which they allude, are untrue; and every man in this community, who has not sold himself with all his sense of decency and faculty of discernment to the cause of Orthodoxy, and whose moral sense has not been perverted by the Genevan theology, must acknowledge them to be shameless and unfounded assertions. We would advise Mr. Cooke just to step into the office of any Orthodox magistrate and inquire of him whether he gave proof of his hostility to the religion of his fathers before he could receive his commission from the Executive, and whether the more than thirty Orthodox justices, who have actually been commissioned by our present Governor, gave the same evidence. Proh pudor! Mr. C. Such sweeping declarations, so easily refuted, are hardly consistent with ordinary intelligence.

The reader will bear with me, if I introduce him to a specimen of our authors correctness on another and somewhat different topic. He says,

"For many years our Legislature have in all matters that in any way related to Religion manifested an exclusive spirit. Acts of incorporation and patronage have been withheld from literary institutions for no other reasons than their orthodoxy. Trustees of the liberal class have been thrust into the management of a College endowed exclusively from orthodox benevolence. An act of incorporation, even the last session, was denied to a ministerial fund for no other reason than that it was raised for an orthodox ministry."

With respect to the two last strange accusations, it will be sufficient only to remark, that the Legislature, by the Act of Incorporation of Amherst College, reserved the privilege, with certain limitations which at the time met with no opposition from its friends, to fill vacancies for a limited time which might happen in the board of Trustees. In the exercise of this undisputed right, the Legislature chosen annually by the *whole people*, have appointed five Trustees. If in selecting the five men best fitted for the trust, *four* of them were found to be Unitarians, who has a right to complain?

As respects the denial of an act of incorporation to a ministerial fund because it was raised for the Orthodox ministry; had Mr. Cooke taken the pains to inquire of any Orthodox representative, he would have been informed, that the statement he has made has no foundation in truth; that this Orthodox town expressed itself perfectly satisfied with the course adopted by the Legislature; and I might state some 'manœuvering' too, relative to this same business which should raise the blush of shame on some Orthodox faces. Our author, had he consulted the feelings and reputation of some concerned in the 'Blandford case,' would have kept silent, and let the business slide into forgetfulness with the least possible delay.

It is also passing strange to me, that he should be so indiscreet as to awaken reminiscences relative to the manner in which the funds of Orthodox benevolence to which he alludes, were, in many instances, obtained. Take my advice Sir, let the orthodox manœuvering in raising funds for Amherst College sink into oblivion.

The writer of this sermon endeavors to traduce and bring into disrepute not only the Executive and Legislative departments of Government, but the Judicial also. He says that 'The decisions of the Judge have been shaped by a sectarian feeling!'—I am much mistaken if the eye of common sense, and the eye of the law too, does not view this as *libellous*.

He continues.

"But we will state facts and leave every man to decide for himself. A decision has been given from the Bench of our highest court which denies to churches a legal existence and takes away from them privileges which belong to all voluntary associations and to individuals. Our grave judges declare that churches have no corporate powers and no distinct existence and that their altar, their vessels, their records and their name may be lawfully taken from them.—Yes, Sons of the Pilgrims, by one sweeping decision of your courts all the property in possession of the churches of Massachusetts has become liable to become confiscated. Its effect is completely to disfranchise and disband the churches. It amounts to a prohibition of the existence of churches. If the Legislature had passed an act that no church should celebrate the Lord's Supper, such an act would not be more oppressive in principle. This decision has the force of a law, forbidding us to worship our God in the way that he has appointed."

We may well and emphatically inquire with this writer, 'and *has* it come to this?' that a minister of the gospel, a messenger of grace to guilty men

"Should expose and hold up to broad disgrace
The noblest function, and discredit much
The brightest truths he ought to utter,"

by such gross misstatements and such rash and unfounded assertions.

It may not be amiss, in this connexion to state, that we have, as we think, good authority for saying, that the Judge who was appointed to his office by the Unitarian Executive, so entirely Exclusive, as our author tells us, coincides in opinion with his brethren on the bench in the decision alluded to above, and should a like case occur he would lend the weight of his name and opinion to a similar decision. But should his opinion and decision be different from his brethren 'may our right hand forget her cunning and our tongue cleave to the roof of our mouth.' ere we will charge his decision to a sectarian influence. Far be such assertions from us. Unitarianism needs no such aids in her cause. No. She spurns all alliance with such means, and looks with pity on all who will stoop to enlist them in aid of their sinking cause.

We cannot descend so low as to bestow much notice upon the pitiful attempt to make the public believe that the funds of Harvard College have been perverted to the support of a Professor who teaches Universalism. After this most excellent man and theologian had denied the stale and thrice repeated charge under his own name, we should have been surprised that a repetition of it, so contrary to the common courtesies usually observed by controversialists should be made by any one, except this writer. Nothing that he can say or publish will hereafter surprise any one.

We cannot so far loose sight of self-respect as to apply to the writer and the Sermon those epithets which would be apropriate, but shall leave him to the 'whips and stings of conscience,' after recommending to his attention the following sentence of the inestimable Watts.

'Strange to what inconsistencies, to what blinding prejudices and even disregard to truth, zeal without knowledge, and religious bigotry, will sometimes drive even good men.'

Zerubbabel.

Christian Forbearance. Either we believe, that those who differ from us in things not fundamental, are odious to God, and shall be damned, or we do not. And, certainly, it would discover a very bitter spirit, and the utmost rashness, to judge the former; but if we believe the latter, why should we hate and reject them? If we believe that God does accept them as children, why should not we regard them as brethren? If we believe they will praise God with us in heaven, why should we be unwilling that they should worship him with us on earth?

From want of this forbearance, arise hatred, strife, quarrels, and schisms in churches and universities, and tumults in civil society. Perhaps it may be said, that schisms are more likely to arise from the toleratton of different opinions; but if the thing be duly considered, it will appear that all these evils have arisen not from toleration or forbearance, which is in itself a meek and harmless thing, but from a contrary spirit, which, if once laid aside, persons might at any time entertain different sentiments, and yet preserve a hearty love for one another.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 22, 1828.

Moral Improvement of Seamen.

There are many circumstances which unite to urge on the benevolent, an attention to the character and moral condition of seamen. The ship-owner and ship-master would be sufficiently prompted to it, we should suppose, by merely selfish considerations. Add to these the operation of their benevolent feelings, as well as those of the Christian community generally, and we might hope that much would be accomplished, if we could but awaken attention to the subject. Something is indeed already doing, and has been doing on the subject; and so far as it promises well, we wish it God speed. The exclusive spirit which governed the former operations in this city in relation to religious worship for seamen, undoubtedly did much, to dampen the ardor with which Liberal men contributed to the object. Liberal ministers were excluded from any share in the public religious instruction particularly designed for seamen, and it is not to be wondered that merchants, whose respected ministers were treated as no christians, should withhold their contributions from men of this cast of principle and feeling. How far the society recently formed in our city, and which is alluded to in a communication in our columns this week, is of the same character, we are not prepared to say. From a statement relating to the Constitution of this Society, in the Register of October 8th, it is to be feared, that it will not be conducted on that generous and enlarged plan, which will generally conciliate and enlist the good feelings, and hearty co-operation of our merchants of the Liberal class. We would not however prejudge it, or throw any obstacle in the way of the success of any well-meant and tolerably hopeful project, though it might not be conducted in a manner, which we might think calculated to insure its best success.

We would avail ourselves of this occasion to recommend to the attention of our merchants, and the philanthropic generally, the services for the benefit of seamen, by Rev. Mr. Taylor of the Methodist connexion, and with whom a contract is made by the Methodists to officiate regularly with special reference to seamen, at the chapel in Methodist Alley, at the North part of the city.

Infant Schools.

The first Infant School was established in England, in 1819. Since then schools of this character have greatly multiplied in that country, and have also been introduced in several of our own cities. In Philadelphia and New-York they are in successful operation. In Boston two have been established within a few months past.

In a lecture delivered by Rev. C. Mayo, L. L. D. at the Royal Institution, in London, 1826, this gentleman speaks of the *necessity* the *practicability*, the *progress* and *purposes* of these institutions. On our last page, we have given an extract from the introductory part of this address which cannot fail, we think, to interest the reader.

The same subject is treated also in an article in the last number of the *Christian Teacher's Manual*. The communication has particular reference to the school recently established in Boston, and enters into a somewhat circumstantial account of the operations of the school. We have not room at this time, for any of the details of this article, but give the following extract from the introductory remarks.

"With a few simple principles to guide him, the teacher of this school is enabled to dispense with all the formality and display which occupy so much time and space in most elementary schools, and conducts his various exercises with as little apparent system, as a mother in her nursery, who, with no law but that of the affections within her own bosom and in those of her little charge, is silently regulating the infant mind, and building up, with unobtrusive skill, the noble fabric of character,—doing more than ever yet was accomplished in the most dignified seminaries of learning. You may think me extravagant in my impressions, when I say that I left the school room with a clearer conception than I ever had before of the innate excellence of the human soul, and with a deeper reverence for it, as the production of Infinite wisdom and love.—The methods of instruction—if I may give so formal a name to what was but an interesting conversation on various things,—seem, however, to be most happily adapted to bring into action and prominence all the latent good of the heart and disposition, to interweave it with the whole texture of habit, and to purify, strengthen, and elevate the soul in all its relations. The little beings are made good and happy, by having the goodness and happiness within them brought into conscious exercise, and diffused over their whole nature. Nothing is forced upon them; they are left free and voluntary agents in their own improvement; and reason is called forth to its rightful supremacy over the soul."

Old Colony Peace Society.

A meeting of gentlemen from various towns in Plymouth county was held in Halifax, on the 10th instant, for the purpose of considering the expediency of forming a County Peace Society. The subject having been discussed in a friendly manner, it was unanimously voted to form such a society. A Constitution was drafted and adopted, and Officers chosen. The excellent principles and objects of this and similar societies, and their agreement with the true spirit of Christianity, recommend them to the attention and encouragement of every Christian.

The following is the preamble of the Constitution adopted by the Society.

"Having associated as a Peace Society in Plymouth County, Mass. we hereby avow the great purpose of our union to be, *the promotion of "peace on earth and good will towards men."* We wish to prove, by every lawful and Christian means, that war is inconsistent with the spirit of Christianity, and the best interests of mankind; that it is the fertile source of private suffering, public calamity, and moral corruption; and we wish to point out the means best calculated to maintain permanent and universal peace, upon the basis of Christian principles. We have no intentions whatever to interfere with the rights, liberties, or distinguishing doctrines of any sect or denomination of Christians; or with the constituted authorities of the national or state governments. Our aim is, to engage men "to love one another;" and to implore the aid of the God of peace, to render each one of us "peacemakers," as far as our ability will reach. From the rock of Plymouth we would affectionately and urgently call upon the sons of the pilgrims to aid us in our work of philanthropy."

In another part of our paper a paragraph will be found in which it is stated that the Rev. Wilbar Fisk, principal of the Wesleyan Academy, in Wilbraham, has been elected Bishop of the new Conference of the Methodist Episcopal Church, lately erected in Upper Canada. In noticing this fact, the New Hampshire Observer makes the following appropriate suggestion, which will be cordially responded to by every genuine philanthropist.

"It would be a most happy event, if this great religious sect should so interweave its interests on both sides of Canada line, as forever to prevent the recurrence of the war scenes of 1812—13. How happy would it be, if Christianity every where, should exert its proper influence, promoting Peace on earth—good will toward men!"

Methodist Dissensions.

In the Register of October 25th we mentioned that considerable dissensions had lately arisen among the English Methodists. The difficulties commenced at Leeds, and related originally to a question about the use of an organ in their worship, against which a large portion of this denomination seem to have conscientious objections. The subject was carried before a Conference in London, and was decided against the friends of the organ. The decision however was not acquiesced in by the friends of the organ, and a large body of the denomination appear to have taken sides on the subject. A large body, in Leeds, have determined at a late meeting to form themselves into a distinct religious body, under the designation of the "Wesleyan Protestant Methodists." The British Traveller of Sept. 6th gives the following further account of the state of the controversy; from which our readers will be able to form an opinion respecting the probable permanency of the schism

"A solemn protest against the decision of the Conference was also subscribed by the Trustees stewards, local preachers, and leaders of the Non-Conformists, on behalf of the members generally. They also subscribed a solemn declaration of the motives and grounds of their proceedings.

Their protest among other matters, declaims against the effects of that unchristian and irresponsible authority exercised by the preachers, and confirmed by Conference, in making, altering, suspending, or abrogating laws binding upon the whole Methodist body, without consulting the societies, or any persons appointed on their behalf—a power assumed by no other Protestant authorities in the world, civil or ecclesiastical. They also protest against the Conference securing to themselves the property of the connection in the chapels, schools, &c. built by the people, and for the debts upon which the trustees alone are responsible. They protest against alterations which they say have destroyed the primitive simplicity of Methodism, and defaced its original character, and against forms of government, terms of authority, and titles of distinctions, assumed by the preachers, not only without the sanction of the Rev. John Wesley, but in contradiction and contempt of his recorded judgment and writings, and even against the laws of the connection. They protest, finally, against submitting any longer to the unlimited authority of the preachers, as contrary to Christianity, the practice of the primitive church, and the privileges of English subjects.

Founded on the sentiments contained in the protest, they came to a series of resolutions, the principal of which was, that it became the duty of all friends of Christian liberty to unite in opposing such arbitrary proceedings, which are contrary to the New Testament, to the canons of the Church of England, and to the usages of every Protestant church in the world. A committee was also nominated, to communicate with the different societies in the United Kingdom and to prepare suitable laws for the new society, as consistent as possible with the original rules of the Rev. John Wesley, to be finally submitted to the whole society.

The number of seceders in Leeds alone amounts to 2,000. It is expected they will be joined by at least 30,000 more of the connexion throughout the United Kingdom.

Noyes' Book of Job.

This work we consider the most important contribution yet made in this country to the treasures of Sacred Literature. On its first appearance we gave to it the commendation which its high character demanded, and we are now happy to confirm our own opinion by the testimony of an accomplished scholar abroad. A clergyman in England, at the head of an Institution for educating young men for the ministry among the Dissenters, in a letter to his correspondent in this country, thus writes:—

"I have been highly gratified by Mr. Noyes' Translation of Job, which you so kindly sent me. I did not look at it till I had very nearly finished my own; and was not a little pleased to find that we had coincided in many places, having both consulted very much the same authors who had preceded us. I have begun to print the Psalms, but I fear that I shall not get on quite so fast with it as I expected. The book in general is certainly much less difficult than Job, yet many very perplexing passages occur, of some of which I despair of discovering the sense. Mr. Noyes has so much good judgment and good taste that I wish he would undertake a New Version of the Psalms also. Perhaps he may be so engaged. If so, I am sorry he has not preceded me."

Ordinations.

Two Ordinations have taken place during the two past weeks, in which many readers of the Register may be expected to feel an interest,—one at Hubbardston, and the other at East-Bridgewater. We can give no account of either, as we were not present, and have received no communication from any person who attended. Our friends in those places, of course will not blame us for the omission. We shall at all times receive with pleasure, accounts of these interesting ceremonies, and wish to rely on the attention of our friends in places where they occur, as it is impossible for us *always*, or *often*, to attend, or to communicate with those who do.

We understand that Rev. Asahel Davis, formerly an Episcopal minister in Albany, N. Y. has received and accepted an invitation to take the pastoral charge of the third Congregational Society in Portsmouth, N. H.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Plan of the Divine Government.

We find, upon examining the constitution of our nature, that we are endued with certain *passions*, *affections*, and *appetites*, which have for their objects the Deity himself, our fellow creatures, the material world, and the different branches of knowledge of which the human mind is capable. By the order of things which is seen to exist in the world, there are continual occasions for calling this part of our nature into exercise, and affording it its appropriate gratifications. This is produced by the course of events as they arise, and by the relations we are made to sustain towards every thing which is beyond us. We find also that we have implanted within us, a faculty which is called *reason*, or the power of discerning these relations and the consequences of all our actions, which are performed from the impulse of these passions, affections and appetites and with a view to their gratification. By this faculty we can discover in what way they may be exercised, so as to be productive of pleasure or of pain, both as it regards their immediate and their distant consequences; and that this pleasure or pain naturally and necessarily belongs to, and follows these actions. We find also that we are possessed of a faculty which is called the *will*, that enables us to choose and perform certain actions with a view to these consequences. The influence of external circumstances upon us, as addressed to these passions, affections and appetites, is what is called *motives*. These motives are of two kinds as relating to every action, the *stronger* and the *weaker*, the former implying that an obedience to them *on the whole*, will be productive either immediately or remotely, of the greatest degree of happiness to us, the latter, of the least. The choosing the former may be called *virtue*, and the latter *vice*. We find also that the facility of obeying one or the other set of motives, the stronger or the weaker, will be increased by what is called the *power of habit*, which is another principle of our nature. In as great a degree as we acquire this habit of following one set of motives, we acquire the habit also of resisting the other.

We have also a power implanted in our nature which takes cognizance of our feelings and actions, as being right or wrong, good or evil, when considered in relation to our nature and the constitution of things, in which we are placed. This power is called *conscience*, which approves or condemns, rewards or punishes, according to the character of every action, and feeling upon which it sits in judgment.

This then is a summary description of the constitution of our nature and of the state of things in which we are placed. *The fact* that we are endued with this constitution and placed in this state by the Deity, is the evidence that he is the author of the system, and the whole operation of it, as it has been described, proves that it is to be considered as the plan of government he has established over his sensitive, intelligent, and moral beings.

From the preceding account it will follow that man is a rational, free, moral, and accountable being, capable of discerning what course of conduct, *on the whole*, will be productive of pleasure or pain, happiness or misery, or in other words, what is morally right or wrong, good or evil, and of pursuing this conduct with a view to these consequences. The object of placing him in such a state of things, is to enable him to acquire those habits, which, as a necessary consequence, will induce him to pursue the good and avoid the evil, to do right always and never wrong. This is to fulfil the end of his being, and acquire the character for which he was sent into the world. And for this purpose it is that all the events of life, either relating to himself individually, or in connection with other portions of his race, are ordered by the Deity—to operate upon his moral nature, and afford the necessary motives for the exercise of this nature. These events may be called either prosperous or adverse, productive of pain or pleasure to him; but all are of a benevolent character, as they are intended, if properly used, to strengthen those parts of his nature which he has suffered to become most defective, or reform those which he has perverted. They operate in no other way upon him but by the motives which they suggest, which he is left at perfect liberty either to follow or resist, incurring and suffering the consequences of the choice he shall make. These events, or in other words, the dispensations of Providence, are either *instructive*, intended to indicate what is the correct course to be pursued, upon the supposition that man is in ignorance or doubt what conduct he ought to practise, that is, which is the right or which is the wrong way; or they are *disciplinary*, calculated to strengthen certain habits and prevent others; or they are sent as a *punishment*, to reform these habits and operate as an example to other individuals.

The great object to be answered by this plan of government, is that every principle of our nature should be properly cultivated and act in its particular sphere without interfering with that of any other; that the character should become perfect in all its parts, and in this way made productive to the individual and the species, of all the happiness which would naturally and necessarily grow out of it. Our nature being a mixed one, compounded of principles which, for the sake of distinction, may be called selfish and benevolent, the one having reference to ourselves merely, as the desire of power, wealth and fame, and the other springing from a regard to our fellow creatures, as friendship, love, esteem, patriotism and compassion, there is danger, that unless properly controlled and regulated, the former may get the entire ascendency over the latter, and partially or entirely stifle them. *The former are called selfish, because the consideration of self is the distinct and actuating motive to their exercise.* The latter are called benevolent, because, though the exercise of them procures a gratification to us no less real than the former, this gratification is not the *motive* to their exercise, is not a *calculation* made by us at the time of it, but only a consequence which naturally flows from it. We do not love, esteem or form a friendship for a person, because the exercise of these affections will, as a consequence, produce pleasure to us. We do not *premeditate* their exercise with this view. But as a *natural effect*, and in conformity to our moral constitution, they do produce pleasure to us. In the case of the selfish principles, it is a view to the *possession* of the objects of them as money, power, fame, and not the *indulgence* of them alone, as avarice, ambition, and a desire of fame, which constitute their gratification; but in the case of the benevolent principles, it is the indulgence of the principle itself, *feeling* the emotion of esteem, love, friendship and patriotism which affords the pleasure. This is evident not only from our own experience upon the subject, but from the fact that persons living in former ages or in distant countries, who were or are distinguished for their moral excellence, or the heroes of fiction and romance, do excite these emotions in us, when it must be impossible that they can in any way reward us for it or even know the fact. Now the exercise of both these classes of principles is necessary for the perfection and welfare of our nature and of mankind at large. And if they are kept within proper bounds and put under proper control, instead of clashing with each other, they will be found perfectly to harmonize and cooperate. Now the plan of the Deity is that this effect should be produced, and his dispensations of every kind are ordered for the purpose of bringing it about, so far as is consistent with the moral freedom of his creatures. In all the events which have happened from the beginning of time to the present moment, and in all the purposes which have been accomplished by them, there never has been a single instance in which the free-agency of man has been infringed, or in which any moral result has been produced, in any other way than by the operation of motives upon his mind, which it was perfectly in his power to have obeyed or resisted.

M. N. S.

For the Christian Register.

Mr. Butler and Mr. Southey.

Mr. Reed,—

The following paragraph is from Charles Butler's reply to Southey's *Book of the Church*. He is expostulating with the poet on the abusive language which he too frequently employs in speaking of the Roman Catholics. I send it to you with the question whether it may not be read with profitable self-application, by some polemic writers on this side the water.

"You write in an age of temper and philosophy—when decency and politeness have banished *polemic* abuse from all the liberal parts of society; when oblivion of past animosities is universally recommended; when the mention of irritating subjects is avoided; when all denominations of christians wish for good humour, for mutual forbearance and charity; when some of the most amiable and most wise of your contemporaries have advocated the abolition of the penal code against the Roman Catholics; when those who think that the time for it is not arrived, avow the wish for its arrival, and ardently and anxiously exhort both parties to good will, to kindness, to all that can soothe and all that can conciliate. In the midst of all this general disposition to unity, you, a gentleman and a scholar, have coolly and deliberately compiled a thousand pages, admirably calculated to revive past animosities, to inflame prejudice, to perpetuate discord; and by holding in full view all that you think likely to injure us, and concealing almost all that you think likely to do us honor—have endeavored to ruin our moral and religious character, and to hold us up to our fellow subjects as an abomination. In this, where is wisdom, where is good policy, where is charity?"

Perhaps it may not be amiss in connexion with this passage, to remind your readers of that of Richard Cecil, in which he speaks of 'those injudicious, though often well-meaning persons, who are so zealous to establish the distinguishing doctrines of the gospel, that they will often attempt to set them up upon *the ruins of common decency and good sense.*'

V. S.

For the Christian Register.

Lord Teignmouth's Conjecture.

In the Life of Sir William Jones, Lord Teignmouth quotes the following paragraph from a Dissertation of Sir William:—

"Very respectable natives have assured me that one or two missionaries have been absurd enough, in their zeal for the conversion of the gentiles, to urge that the Hindoos were even now almost Christians, because their *Bramha*, *Vishnu* and *Mahdesa*, were no other than the Christian Trinity;—a sentence in which we can only doubt whether folly, ignorance, or impiety, predominates." p. 371.

On this passage Lord Teignmouth takes occasion to say,—

"The three Hindoo Deities were, perhaps, originally personifications only of *creating*, *preserving*, *destroying*, or *reproducing* power of the Supreme Being. By the bulk of the people they are considered as distinct personages, each invested with Divine attributes;—but in the Vedanti philosophy, the Almighty, known by the apellation of O'M is the only being; and all the others, including *Brahma*, *Vishnu*, and *Mahesa*, are only the creatures of idea or perception."

It is, perhaps, not an improbable conjecture that the Hindoo Trinity originated from personifying different works or different attributes of the one God; and it is worthy of the most serious examination whether what is called the "Christian Trinity" did not originate in a similar manner. Several of the explanations which Christian writers have given of their Trinity very nearly correspond with what Lord Teignmouth suspects to be true of the Hindoo Trinity.—Such is the explanation which supposes the Trinity of persons to be no more than the one God acting in different offices as *Creator*, *Redeemer* and *Sanctifier*. Similar to this is the explanation which supposed a personification of the attributes of *Power*, *Wisdom*, and *Love*, for Father, Son and Holy Ghost. Indeed the explanation of the celebrated Missionary, Henry Martyn, which was given in his controversy with a learned Mahometan, in an undeniable manner implies that the Word and Spirit of God are mere personifications for persons. The following are his words to the Persian Moolah.

"If it be asked, how can it be possible that three persons can be possessed of a dignity which belongs to none but God, we answer—The Spirit of God and the Word of God have the same relation to God himself, as the spirit and word of man have to him—which in fact constitute the same person, but which considered in relation to others are more than one." See Eclectic Review for Sept. 1827.

Such is the explanation of the Trinity, by one of the most celebrated Trinitarian missionaries of the present day; yet this explanation represents God as strictly one person only.

C. X.

For the Christian Register.

Boston Seaman's Friend Society.

Mr. Editor,—

As the managers of the *Boston Seaman's Friend Society* are now soliciting subscriptions from all denominations of Christians to aid their funds, it is desirable to ascertain distinctly whether their object is exclusively the moral and religious improvement of seamen; or whether it is their intention to make this useful class of men sectarians, by filling their heads exclusively *with* views of religion, calculated, in the opinion of many, rather to darken than enlighten their minds on religious subjects. Such an institution as the Seaman's Friend Society, to do all the good of which it is capable, should have the cordial support and assistance of the religious community, without regard to their particular tenets. To test the views of those who have the direction of this institution, I would propose that they should be requested, by the persons whose aid they solicit, to add an article to their constitution or bye laws, by which it should be made the duty of the preacher employed by them, to exchange religious services at least one half day in each year, with all the regular clergymen of the city, who would consent to the exchange, as I presume they all cheerfully would. An arrangement of this kind would make the institution advantageously known to the religious pub-

lic, and evince a liberal and catholic spirit among the managers, and could not fail to benefit the seaman's meeting, and those who may worship there. Should such a reasonable request be refused by the directors, *it* would be, in effect, saying to those whose religious opinions do not altogether correspond with theirs, that they would be glad to receive pecuniary assistance from them, towards supporting religious worship for seamen, but that they would not admit into the pulpit under their control, any clergyman whose religious opinions did not in all points coincide with their own. When this determination was made known to the public, every one could understandingly assist, or decline to assist the institution, as they might think right and proper.

A Wellwisher to Seamen.

OBITUARY.

For the Christian Register.

MRS. ABIGAIL CARNES.

Were the eulogies, which were bestowed on the meritorious dead, strictly and solely *personal*, it would afford but little interest and *less* advantage to present them to the public. That we can say it was *this* or *that* individual, who was endowed with talents and virtues, is of very limited importance; it would in most cases only reach the feelings of a small circle of relatives and friends—those who already knew the worth of the departed, and need not therefore that it should be described. But when we learn to what purity of principle, extent of goodness, elevation and sanctity of piety, a human soul may attain, and what happiness results from such qualities, it becomes interesting to all. It affords a stimulus to efforts for improvement, an encouragement to virtue, and a guide to the sources of the highest human felicity. On this account it is hoped the following Notice may be useful.

Mrs. CARNES lost her parents at an early age. To many, the result of such a privation, is, uncontrolled passions and frivolity of intellect. In her we may probably trace to this event, that disposition to serious reflection, that tenderness of feeling, that self-government and mental power, which characterized her life,—so differently do the various dispensations of Providence affect differently constituted minds. Perseverance for years in such habits prepared her to enter upon the stage of active and responsible life, with dignity and reputation. In discharging the duties of sister, wife, parent and friend, her conduct afforded a model of the most perfect and endearing kind. In these relations, instinctive sympathies, by a wise law of our nature, do much, and all partake of them; but how often are they misguided!—and with what superior lustre do they shine, when directed by a clear understanding, an enlightened mind, a benevolent heart and vital piety. Such they were in Mrs. CARNES. Even those civilities, which are the ornament of refined society, received an additional charm, from that undeviating regard to the moral distinctions of right and wrong, with which they were exhibited. In her manners, politeness never ceased to be respectable, for it was never separated from truth.

Placed in circumstances which enabled her, without infringing any of the common duties of her station, to indulge her taste for knowledge, she was ever fond of reading; and her choice of authors was at the same time an evidence of her understanding and a means of enriching it; the consequence was not only enjoyment to herself, but a talent in conversation, which was the delight of her acquaintance.

But among all the excellent qualities, by which our deceased friend was distinguished, the most enviable and the best was her enlightened, heartfelt, constant piety. It was this that consecrated all her other virtues, purified her joys, alleviated her sorrows, and impressed her soul with a just estimate of human existence, its purposes and its end. She recognized and embraced the ordinances of our holy religion, as the blessed means of strengthening her principles, and giving her faith a controlling influence upon her conduct. Her confidence in the truth of the gospel of our Redeemer was unwavering, for it revealed to her mind the attributes of Deity as lovely and adorable, a Creator wise and powerful, a Father merciful and kind. She looked abroad upon nature, and within upon her own heart; every thing harmonized in one great plan of wisdom, power and love. The revealed character of God was worthy of the sovereign of the universe, and the requisitions of his will pointed to the felicity of his creatures. The Gospel was therefore to her an inexhaustible fountain of instruction and consolation. These are not the conjectures of what must probably be the operations of a Christian's mind: they are stated upon the grounds of a privileged intercourse, too intimate to be deceived, too impressive to be forgotten.

Though the *spirit* of the gospel, imbuing the soul with a filial and sacred reverence for the character of God, and cherishing benevolence to mankind, was a principal inducement in the mind of the deceased to a careful study of the scriptures, she was by no means indifferent to those points in Theology, on which Christians of almost every age have entertained various opinions. Mrs. Carnes had been educated in the belief of the Trinity. Like most other persons of this belief, her faith in it was *implicit*, not the result of investigation. But several years ago, the great controversy of the present day engaged her attention. How was she to be satisfied? "Lord, to whom shall we go? Thou hast the words of eternal life." The example of the devoted disciple of Christ was her guide; and after an earnest and repeated perusal of the New Testament, she found herself established in a conclusion, to her mind supported by abundance of authority, and by the general tenor of the volume, but succinctly expressed in these passages—"To us there is but ONE GOD THE FATHER."—"There is one God and one Mediator between God and men, the man Christ Jesus." "Him hath God exalted to be a Prince and a Saviour." This was her creed, and in this she lived happy. She read many of the works of able champions, on both sides of the question, but the authority of the gospel was the anchor of her faith; it supported her in scenes of privation, in scenes of affliction, some indeed of the most poignant nature, and smoothed her path in the decline of life.

But how did she die?—It is not pretended that the manner in which one may regard the approaches of death, or sustain the last conflict, is a just criterion of the correctness of that person's religious views; for such a process of reasoning would lead to the most incompatible results Yet it is boldly asserted by some, that the well known principles of this excellent woman afford no consolation, no joy, no hope on the brink of the grave. Would to heaven, such had witnessed her sickness and dying hour. To one who lives like Mrs. Carnes, the great concern of preparing to step into eternity, is not to be accomplished in the last moments of existence. The harbingers of death announced no truth to which her thoughts were not already familiar; but pain was to be endured through months of distressing indisposition, and this she bore without a murmur or token of impatience. Her temporal concerns received the attention of a mind still retaining all that vigor by which it had been distinguished,—serene and undisturbed, as though her death were to be but an hour's refreshing repose. To her, indeed, it afforded a prospect brighter than repose, the enjoyment of the approbation and more immediate presence of that God whom she adored, and whose merciful promises, as communicated by his chosen son, were now more and more frequently on her lips. When assisted in devotion, her interest appeared to be intense; and at other times, the silent aspirations of her soul were the evident cause of a light that played upon her features, and announced to sympathizing friendship, that her views were fixed upon the joys to which she was about to be introduced. Such conclusions were indeed confirmed by the few faint words she could now express. At last the decisive moment came—she was perfectly conscious of its reality—bade her friends an affectionate farewell, and her eyes were closed forever.

ELIHU JEWETT.

DIED in Townsend, Mr. ELIHU JEWETT, aged 24 years. This young man possessed qualities which endeared him to all who knew him, and which will cause him long to be remembered by his particular acquaintances and friends. He was endowed by nature with a vigorous and active mind, and an uncommonly retentive memory. He early acquired a taste for reading, and being particularly interested in religious inquiries and studies, he read most of the modern theological productions, by which he was enabled to judge of the truth, and to give an answer to those who asked the reasons of his faith. His moral and religious views and principles were consistent and elevated. Having a firm belief in the divine authority of Christianity, he gave testimony of his reverence for it, by his obedience to its precepts, his confidence in its promises, and the solace he derived from its hopes. He considered Christianity a practical system, requiring something more than a subscription to human formularies and confessions, and an observance of outward ceremonies, as the condition of salvation; and he manifested an ardent desire that his associates and friends should receive the gospel in its purity and simplicity as preached by Jesus and his Apostles, and should know and feel its consoling and sanctifying power.

REV. WILLIAM TAYLOR.

Died in Paris, early in August, by the bursting of a blood vessel which occurred while he was delivering a Sermon, the Rev. WILLIAM TAYLOR, formerly attached to St. Patrick's Cathedral, in New-York, and for some years a pastor of the Catholic Church in Boston. He proceeded from this place to France, on the invitation of that excellent Prelate, Archbishop Cheverus, and we believe was in the family of his Eminence when he deceased. He was educated at Trinity College, in Dublin, was a rare scholar and an eminent divine, and united in his private life all that is amiable, communicative and exemplary.

MRS. MONTGOMERY.

Died, in Dutchess County, N. Y. recently, at the advanced age of 86—the venerable relict of General Montgomery.

"Her memory" says the N. Y. Commercial Advertiser, "will long be cherished by her numerous relatives and acquaintances, and in the vicinity of her place of residence, as well on account of her own virtues, as from the associations with the name of her deceased husband."

SUMMARY.

American Lyceum. We gave last week an account of a recent meeting of citizens on the subject of the American Lyceum. An adjourned meeting was held on Friday evening last, to hear a Report of a Committee on the subject. The Report of the Committee was read, and also a separate Report of the chairman.

The following is extracted from the account of the meeting published in the Daily Advertiser of the 20th inst.

Rev. Mr. Rand addressed the meeting upon the subject of Associations for Mutual Instruction, and the extensive good which might confidently be expected from their establishment.

Mr. G. H. Snelling moved that the Reports be recommitted to the same committee, with instructions to incorporate them into one, and report at an adjourned meeting.

The Rev. Dr. Lowell expressed his desire to learn more particularly the nature and objects of the Institutions in question, and seconded the motion for recommitment.

Col. Davis expressed a wish that the Report might be again read, as himself, with many other gentlemen had not been present at the first reading; but, in consideration of the lateness of the hour, consented to withdraw his request.

The question was then put on the motion for recommitment, which was carried.

On motion of the Secretary, it was voted that two members be added to the committee.

Voted, that Rev. Mr. Rand and Dr. Robbins be chosen for that purpose.

Voted, that the Secretary be directed to make public the proceedings of this meeting; and that all gentlemen interested in the subject of this meeting, be invited to attend at the adjournment.

Voted, that when this meeting adjourns, it shall adjourn, to meet at the Hall of the Exchange, at 7 P. M. on Friday, 21st inst.

Dr. Channing's Writings. A collection of the works of this distinguished divine is advertised as in the press in this city. It will be a valuable addition to our national literature, and a standard work, for other countries and posterity. His sermons have placed him foremost among the pulpit orators of the age; and his essays on Milton and Napoleon have gained him an extended reputation on the other side of the Atlantic as a classical and energetic writer.

Mass. Journal.

Boston State House. At the last session of our Legislature a committee was appointed to devise and superintend certain alterations and improvements in the interior arrangement of the Hall of the House of Representatives. These alterations were some time since commenced under the more immediate superintendance of Mr. Buckingham, of the committee, and are now nearly completed, in a manner very creditable to the taste and judgement of all concerned. The speaker's chair is placed on the north side, and the gallery on that side taken down; the permanent seats are so arranged as to accommodate about 350 members on the floor, leaving in their rear on the south side of the room an area which will accommodate a large number of spectators without inconvenience to the members of the House. We also notice, that desks for the accommodation of members, reporters and others are placed in the side galleries, which we regard as not among the least important of the improvements. The whole presents a much more tasteful appearance, and appears calculated to afford many more facilities for the convenient despatch of business than the old arrangement, and we think the changes will receive the unqualified approbation of the body which authorized them as well as of the great number of citizens who frequently attended to witness their proceedings.

Dai. Adv.

THE ELECTORAL COLLEGE.—The Electoral Colleges meet in their respective states on Wednesday, the 3d of December, at their several seats of government. They vote by distinct ballots for President and Vice President, and make distinct lists of persons for whom they vote. The lists are then signed, certified, sealed, and sent to Washington. On the second Monday of February next, the votes are opened in the presence of the Senate and House and counted. Whoever has a majority of all the electoral votes, is declared President, and the same as regards the Vice President. The certified lists are sent to Washington by special messengers paid for that purpose. Two other lists are also made out, one of which is sent by mail to the President of the U. S. Senate; and the other is deposited with the U. S. District Judge.

The Rev. Wilbar Fisk, Principal of the Wesleyan Academy, in Wilbraham, in Massachusetts, is elected Bishop of the new conference of the Methodist Episcopal Church lately established in Upper Canada.—*Cou.*

From Europe. Foreign advices to Oct. 10th have been received from London. The Liverpool Chronicle gives a summary of the latest news from the Russian and Turkish armies.

Letters from Vienna, which appear entitled to credit, announce, quite positively, that the siege of Shumla has been raised, and that the Russians are in full retreat from before that formidable position. They are further described as experiencing considerable embarrassment in the removal of the sick and wounded soldiers, who amount to the distressing number of between 30,000 and 40,000 men. The anxiety for the next accounts of the proceedings of the Emperor Nicholas and Count Woronzoff is very great. If Varna should be successfully defended, or the Russians much crippled by the carnage of an assault upon 20,000 or 30,000 Turks, behind even impaired fortifications, there is no calculating what may be the consequences to the invading army, even should the capture of Varna close the present campaign.

A Turkey mail arrived on Thursday with accounts from Constantinople to the 12th, (a few letters of the 14th,) and from Smyrna to the 4th ultimo. Their contents may be thus briefly stated:—The capture of the small port of Bourgas on the Black Sea is confirmed; it was, however, only two hours in possession of the Russian squadron: the inhabitants assembled from all parts of the surrounding country, and having driven in the Russian outpost, the whole of the troops reembarked. The Sultan remains at Constantinople; and it is now stated, that the standard of Mahomet will not be unfurled, as the Tartars have brought intelligence from the frontiers, that the Russian soldiers are in such a miserable state, from the climate and disease, and the want of food, that they are unable to withstand the furious sorties from the Turkish garrisons. A reinforcement of 10,000 men, with a supply of provisions, is ordered to proceed to Varna, and the report was, that the fleet would proceed to raise the blockade of Varna, and cut off the chance which the Russian armies have in passing into winter quarters by their transports to Odessa.

A Russian bulletin of Sept. 2, announced the intention of making a retrogade movement, and that the head quarters of the second army would be again transferred to Jennibazar.

A letter from Frankfort states that the Grand Vizier had arrived at Choumla, with a reinforcement of 40,000 Turkish troops.

"Report says that the Cabinet are engaged in framing a bill for the emancipation of the Catholics. We hope this report may be true, for we are convinced that every day's news will more confirm the opinions which we have often expressed on the necessity of yielding the just claims of our Catholic brethren. We trust too, that the measures now in course of preparation, may be a full and complete one, for no other would would release us from the agitation of the question. The Catholics might, some years ago, have accepted with gratitude, something short of absolute and unqualified emancipation.—But that day has passed; the whole population of Catholic Ireland is deeply impressed with the justice of their claims, and nothing short of justice will satisfy them. In the mean time we rejoice to perceive that troops are pouring into the *North* of Ireland, for we feel assured that the tranquillity of that kingdom is more endangered by the intemperance and blood thirsty violence of the Brunswick Clubs, than from any other cause. What does the Bishop of Down mean by permitting one of his clergy to retain the power of administering the sacrament, after uttering a wish for the shedding of human blood?

Portugal. Advices to Sept. 27th, are received from Lisbon. We give the following extracts.

Nineteen British subjects have been put on the proscribed list at Oporto, their property confiscated, and their persons ordered to be seized by the Portuguese authorities. Most of them we understand, have escaped into the interior, or on board the ships in the river. To stand a trial, in the present state of justice in Portugal, they think absurd. The English at Oporto are now openly insulted by the soldiers and the populace; but the attacks are at present confined to hootings and throwing of stones.

Extract of a private letter from Lisbon:—It is rumored that this week a Cabinet Council discussed the propriety of levying an additional Property Tax. * * * The object of this tax was to form a fund for the payment of a loan of 5,000,000 cruzadoes (£500,000,) which the exigencies of Don Miguel now require. The inhabitants of Lisbon complain bitterly of their miserable situation—no money—no business—beggars swarming in every street, robberies on all sides—houses entered into and plundered at all hours—and none dare to travel out of Lisbon more than six leagues without a large escort, for fear of being treated like prisoners by a hostile army. The privateers, too, are still within sight of the rock of Lisbon.

Don Miguel, or rather his faction, is said to be really alarmed now; they are busy in endeavoring to discover all the Freemasons in Lisbon; and the Gibraltar pluonist, Ascoll, whose name is mentioned in my last letter, it still in the dungeon at Belem Castle, for that purpose. He is said to have been Secretary or Treasurer to some Freemasons' Logic, and the government wishes by the most cruel treatment to torture him into a confession. He is a British subject, but the utmost efforts of the Consul to obtain his liberation are to no effect.

Punishment of Forgery. At Dijon, on the 13th ult. an Auctioneer who had moved in a respectable circle, stood in the pillory and was branded, previous to being sent to the gallies for life, in pursuance of a sentence pronounced on him upon conviction of forgery. Great interest was made to obtain a commutation of punishment, but the magistrates of the town refused to unite in the efforts made in his behalf, on account of the aggravating circumstances that accompanied the offence. It was proved, that in the exercise of his profession he had committed no fewer than 2,243 forgeries, some of which date from 1820.

French paper.

Tea.—The consumption of tea is increasing every year. In 1823, the importation was 24,000,000 lbs. in 1825, it was 30,000,000 lbs.; and in the year ending Jan. 5, 1828, 39,746,147 lbs.

Oriental Herald.

NOTICE.

THE Annual Meeting of the BOSTON SUNDAY SCHOOL SOCIETY, for the choice of officers will be held at the Berry St. Vestry, on Wednesday evening next, at 7 o'clock. The principal attendance of members are requested.

Nov. 22. F. T. GRAY, *Sec'y.*

To correspondents. The Editor of the Christian Examiner's letter on the mistatements of the Church Register and its friends, is received, but is necessarily deferred till next week.

An account of the Dedication at Natick, for which we are much obliged to our friend, came too late for insertion.

MARRIAGES.

In this city, by Rev. Mr. Dean, Mr Alonzo Crosby to Miss Ruth Bemis; On Tuesday evening, 18th inst. by the Rev. Dr. Channing, William Ferdinand Cary, Esq. of New-York, to Miss Nancy Cushing, daughter of Hon. Thomas H. Perkins, Esq.; Mr. Nathaniel H. Emmons to Miss Elizabeth W. daughter of Thomas B. Wales, Esq.; Mr. George Davenport, of the firm of French & Davenport, to Miss Harriet C. eldest daughter of Mr. Elijah Davenport; Mr. Samuel Bromel to Miss Harriet Blake; Mr. Timothy Davis to Miss Sarah, eldest daughter of Capt. Barker Baker; Mr. Robert Williamson to Miss Mary Hunt.

In Hingham, Mr. Elijah Burr to Miss Mary Sprague, Mr. John Bassett, Jr. to Miss Sarah Andrews.

In Hanson, by Rev. Mr. Howland, Mr. Nahum Stetson, of Bridgewater, to Miss Sarah W. Barstow, daughter of the late Rev. George Barotow, of H.

In Walpole, on the 12th inst. by Rev. Mr. Storer, Mr. David Morse, of Foxborough, to Mrs. Lydia Mann.

DEATHS.

In Hingham, Mr. Thomas Loring, a graduate of Harvard University, in 1774, aged 73; John De Paz, a Frenchman, aged 40; Caleb Thaxter, Esq. aged 78.

In Petersham, Mr. George Wetherell, aged 66.

In Kennebunk, Hon. Jonas Clark, late Judge of Probate for the County of York, aged 68. Judge Clark was a son of the late Rev. Jonas Clark, of Lexington, in this State.

In New-Bedford, LEMUEL WILLIAMS, Esq, aged 82. Mrs. Elizabeth Nye, aged 32

In Raynham on the 15th inst. Mr. Seth Gushee, Jr. aged 26. Mr. William French, aged 88.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Campany also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.

ANDREW G. WINSLOW, Sec'y.

Nov. 22

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN, 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

INTELLIGENCE.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

RELIGIOUS MISCELLANY.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

MISCELLANEOUS EXTRACTS.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet.

Nov. 22

ADAMS FEMALE ACADEMY.

THE winter term at this Seminary, will commence on Wednesday, November 26, under the charge of Mr. C. C. V. Gale. Board from $1,33, to $1,75 per week.—Tuition $6.

JAMES THOM, for the
Executive Committee.

Derry, N. H. Nov., 1828.

ATHENEUM—NEW SERIES.

JUST published by John Cotton, 184 Washington-st. "The third number of the Third Series of the Atheneum, or Spirit of the English Magazines."

CONTENTS.

A Day at the Sea-Side
The Lyre's Complaint. By Mrs. Hemans
Sketches of Contemporary Authors, Statesmen, &c. No. II.—Mr. Shiel
Monteco. An Italian Story. In Two Parts.—Part II.
Cold Winter is coming
The Poetical Works of S. T. Coleridge
Essays on Physiology. Essay II.
The Message to the Dead. By Mrs. Hemans
Muckle-mou'd Meg and the Lang Gun. A Reminiscence of a Fowler
The American Quarterly Reviews
The Spanish Guitar
The Latest London Fashions. Ball Dress, Walking Dress, and Evening Costume. (*With a colored Plate*)

VARIETIES:—Changes of Society—Original Anecdote of Curran—Chinese Prison—Remedy for Dullness—Picture of Life—Poetry and Painting—The Three Teachers—Stone Mason's Criticism—Paupers in Brussels.

Nov. 22

DEFINITION ENGLISH READER.

N. S. SIMPKINS & CO. 79, Court Street, Boston, publish, the DEFINITION ENGLISH READER.

Likewise, the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books, which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable*, to those deservedly popular and useful works, compiled by LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve, and adorn, the English Language, may justly be regarded as the benefactor of the human race."

These books are much improved by the addition of a *vocabulary* of the most important words affixed to each section, which gives the pupil an opportunity of ascertaining the *pronunciation* and *definition* of the most important and difficult words, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the works.

The Journal of Education says, "The Introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation, and an intelligent style of reading, which are great aids to general improvement.

"The present edition of this useful work has an important edition to recommend it, as mentioned in the title given above."

Also, for sale, Grimshaw's History of the United States, with Questions and a Key adapted.

Goldsmith's History of England, Greece, and Rome, all improved by *W. Grimshaw*—with questions and Keys.

New History of France, from the foundation of the Monarchy, by Clovis, to the final abdication of Napoleon—by Wm. Grimshaw, author of a history of the United States, &c., together with all other school books in general use.—Also, a good assortment of Stationary.

☞ Country dealers and School Committees supplied on the most reasonable terms.

Nov. 15

DR. CHANNING'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as pastor of the Westminister Society in Providence, R. I. September 10th 1828. By William Ellery Channing.

—ALSO—

Dr. TUCKERMAN'S Second Semi-annual Report of the Second year of his Service as a Minister at Large in Boston.

Nov. 15.

JUST PUBLISHED and for sale by BOWLES & DEARBORN, 50, Washington Street, A brief Exposure of Rev. Mr. Robinson's Evasions, Perversions, and General Unfairness in Controversy. By T. R. Sullivan, Minister of the Keene Congregational Society.

Nov. 22

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 1.

CONTENTS.

What are the Requisites in a Sunday School Teacher; Explanation of Matthew xxii. 1—14; On the Ancient Mode of Writing; On Means of Communicating Knowledge without Writing; Our Faith; Education of Infants; Dialogue; The Child's Resource in angry Moments; "I am not alone;" The "Day's Last Hour;" Notice.

3t Nov. 8.

POETRY.

Hymn.

The following original hymn, alluded to in our last number, was sung at the dedication of the Chapel, recently opened in Friend Street, for the Rev. Dr. Tuckerman.

Lord of earth, and God of heaven,
Who thy treasured word hast given,
Make thy blessed promise sure;
Send glad tidings to the poor.

He who brought this word to be
Our direction, Lord, to thee,
He who triumph'd o'er the grave,
Came to seek, as well as save.

Lord, in his blest name we bow;
Him we own our Saviour now.
As his followers we appear,
To implore thy presence here.

May the sick, distracted mind,
Here a heavenly vigor find;
Here dispense to all that grieve,
Peace the world can scarce believe.

Here may infant voices raise
Songs to their Creator's praise;
And the old their youth renew,
With eternity in view.

Let the poor in spirit find,
Here, the treasures of the mind;
Hope, to faith in prospect given;
Charity the life of heaven.

And when life's short journey's o'er,
And we worship here no more,
Pain, and sin, and sorrow past,
Take us to thyself at last

[From the Token, for 1829.]

COLUMBUS BEFORE THE UNIVERSITY OF SALAMANCA.

BY MRS. SIGOURNEY

Columbus found, that, in advocating the spherical Figure of the earth, he was in danger of being convicted, not only of error, but of heterodoxy.---*Irving*.

St. Stephen's cloistered hall was proud
In learning's pomp that day---
For there a robed and stately crowd
Pressed on in long array;
Some, from stern vigil's measured hours,
Where trembling Penance knelt,
Some, from arched domes, or hermit bowers,
Where cowled Science dwelt.

Why doth that simple mariner,
Approach that conclave high?
What mighty thoughts his bosom stir,
And fire his sparkling eye?
His toil-stained hands the pictured chart
With dauntless zeal display,
While words of wonder from his heart
Win forth their rushing way.

What hath he said! Their frowns are dark,
In muttered tones they speak,
And lines upon their tablets mark,
Which flush the ashen check.
The Inquisition's vengeful doom
Seems traced on brows severe,
And heresy from burning tomb
Groans on the startled ear.

Courage, bold Genoese! for Time
Thy splendid wreath shall crown;
That vast and undiscovered clime
Where pathless forest frown,
The heaven-wrapt mountain's haughty brow,
The Indian with his bow,
The gold-sown rocks and rivers, thou
To thankless Spain shall show.

Courage, world-finder!---thou hast need!
In fate's unfolding scroll,
Dark wrongs and nameless woes I read,
That rack the noble soul;
Pale Envy's shaft in secret hurled,
Ingratitude's dire pain---
The bitter payment of the world
To those who wear her chain.

On! on! creation's secrets probe,
Its curtain rend in twain,
And give the old and crime-sick globe
Her sister's broad domain;
Then with torn heart and smothered frown
Exhaust the cup of scorn,
And in thy lowly grave lie down,
The glorious, yet forlorn.

MISCELLANY.

Infant Schools.

The following is an extract from the Lecture on Infant Schools, alluded to under our editorial head,--delivered by Rev. Dr. Mayo, in London, in 1826.

'An Infant school, assembled in an airy and commodious apartment, provided with pleasing materials of instruction, and under the able superintendence of a kind and judicious master, presents a scene, which can scarcely fail to interest and delight the visiter. But duly to appreciate the blessings it conveys, he should be able to compare the happy, docile, affectionate infants with the quarrelsome little beings which throng the courts and alleys of a densely populated city. It is delightful to view the remedial process in operation; but to ascertain its value we must acquaint ourselves with the virulence and inveteracy of the disease.

'Let the benevolent inquirer into the condition of the poor visit those quarters where it assumes its ordinary features:—in what state will he find the children?—The parents too buisily engaged in their laborious avocations, to tend them, during the day, suffer them to wander through the street, exposed to all the danger of a crowded city, and instructed by the older children in the arts of pilfering and gambling, and in all the demoralizing practices of low-bred idleness;—Or, if confined within the precincts of their wretched dwellings, they must be consigned to the care of an elder sister, (whose tender age rather demands protection,) who, untrained to patient forbearance, and incapable of prudently exercising authority, now vents ill temper in blows, that irritate without subduing, now stimulates, by ill timed indulgence, the perverseness which she vainly tries to soothe. Meanwhile, to no one is instruction given; and the very advantages which benevolent institutions have provided for the elder children are frequently lost to them, through the necessity of their watching over the younger. Thus, in the ill arranged machinery of their domestic life, wheel impedes wheel, and defects in one part waste the power, which would have set another in motion. Were an infants' school to offer its timely aid, the mother, liberated from that charge with which she encumbers the elder child without altogether relieving herself, might pursue domestic employments without interruption, or go out to labor without anxiety; the elder children might avail themselves of the advantages of the primary schools; and the younger ones be sheltered, instructed, and delighted, in the public Nursery.

'If the influence of our primary schools is but too often ineffectual for moral and religious culture, may it not be attributed, in part, to the long preoccupation of the field of contest? The correction of bad habits is proverbially more difficult than the formation of good ones; the eradication of vicious propensities infinitely more arduous than the implanting of right dispositions. But the power of evil has for years been gathering strength, before ordinary means of public education are directed against it. Yet, surely, the Serpents that invade the cradle of infancy are as formidable as the Hydra that attacks the manhood of life. Let charity commence its Herculean toils at an earlier period; then will its first victories be its best omen of future triumphs. Benevolence has long appreciated the value of that field which the *childhood* of the poor has opened to its cultivation: *infancy* is a rich but unclaimed waste: it is a soil capable, when watered with the dews of heaven as well as cultivated by the hand of man, of producing the fairest blossoms, and bearing the richest fruits. If he who causes two blades of grass to grow, where only one has grown before, has been thought worthy the patriot name, with what title shall he be honored under whose hand, not unblest, the wilderness of the infant mind is made to blossom as the rose; and these, the waste places of human life, to bloom with moral beauty, and teem with moral fragrance. The Christian philanthropist has no need to lament that the victories of his predecessors have left him no room for triumph; here opens to him a fair and fertile world, and a crown that fadeth not away is the guerdon of *the fight*.

Thanksgiving Day.

Among other feasts which the Jews were commanded to keep was "the feast of Harvest, the first fruits of thy labors, which thou hast sown in thy field: and the feasts of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field."—[Exodus, Chap. xxiii, ver. 16.]

If there be a day of the year to be distinguished from others as a jubilee of feeling by a New Englandman it is "the feast of Harvest."—It is hallowed by the strongest feelings and, fraught with kindly recollections of our childhood and early attachments, which rises "green to the memory" through the vista of a life chequered by the many incidents of human adventure. Like the solar influence upon the dark masses of vapor which have gathered upon the landscape, awhile its absence, it startens to life many scenes and events of home, of parents, of early love and early hopes as bright and happy as the golden tints of a May morning before the winds have visited it too roughly.—There is too, a melancholy feeling at times even when seated at the festive board as the mind's eye traces back the varied incidents of life, through alternate cloud and sunshine, till it rests upon that happy and innocent period, when all around and within was gaiety and hope—then the heart gladdens—the scenes of youth come fresh to the mental vision, and we feel the innocence of infantile years creep over us—the cares and selfishness of the world flee away and we are happy.---The wood and lawn—the hill and dale, over which in the glee of boyhood, we have gambolled away our holiday—the goal of our favorite plays—and the thousand associations, are as if they were present realities and we still a boy.—Even now we trace up the occurrences of life—the soul saddens as the picture of severed affections—of disappointed hopes and the deceitfulness of a calculating world passes before the eye—we turn from it—and too often are tempted to seize the goblet and riot in its maddening draughts.

The sociability of the family circle is peculiarly happy on this day. Withal there is an universal feeling of joy and thankfulness—of undisguised mirth and hilarity. With the young we can enter with renovated age into their feelings and amusements---with the ripe in years we can hold social discourse enlivened with repartee—and with the "gude man" we can dwell upon the thousand blessings with which our Father in Heaven has crowned the year until our hearts rise in devotion and thankfulness to the Giver of every good gift. Luke.

Gardiner paper.

Printing.

Of all the discoveries which have been made, we conceive the reflecting mind will acknowledge that none have tended more to the improvement and comfort of society than that of printing; in truth, it would almost be impossible to enumerate the advantages derived by all professions from the streams of this invaluable fountain, the main-spring of all our transactions in life. It has been justly remarked by a celebrated writer, that were the starry heavens deficient of one constellation, the vacuum could not be better supplied than by the introduction of a printing press.

The more we reflect, the greater becomes our surprise, till at length we are lost in wonder and astonishment, that the art should have lain dormant for so many generations, (when the principle was so universally known,) without being brought into general use; still we may consider it fortunate in other respects; and was, no doubt, ordered for a wise purpose, because, had it received its birth during the dark ages, before civilization began to dawn, it is not improbable, (considering the opposition it at first met with,) but it would have been strangled in its infancy, and consigned to an early tomb. But Providence has ordained it otherwise. The first printers, as though aware of the consequence of too early an exposure, administered an oath of secrecy to their servants; and these deserving individuals indefatigably labored for the space of twenty years, until the infant, which they had sedulously rocked in the cradle of Industry, arrived at full maturity; then it was that this noble invention filled Europe with amazement and consternation, the powerful blaze of which has proved too much for the whole phalanx of priests, scribes, and their adherents, to extinguish. On finding all their efforts in vain, they artfully pretended to turn in its favor, and reported it to be a divine gift, fit only to be exercised in monasteries, chapels, and religious houses; and the printers were courted to fall into their views, several of whom accepted the invitation: but this narrow policy was of short duration, the art spread with too rapid strides to be confined within such circumscribed limits; for as fast as individuals gained a knowledge of the mystery, they commenced the undertaking in different places; by which means, those who had till then remained in ignorance gained a true sense of religion, and the chicanery of the priests, from that period, gradually became more apparent, and has sunk into comparative insignificance, during the progress of the glorious Reformation.

Viewing the subject in its proper light, can we too highly prize that art, which has, and ever must continue, (in oppostion to all attempts to shackle it) not only to amuse and instruct the young; but also to cheer and console the aged, while journeying to the close of this vale of tears? It is much to be regretted, that many of those on whom Providence has so profusely lavished her bounty, should withhold their assistance to the laborers in this vineyard; in short, this art, above all others, justly deserves to be encouraged; because, from it we derive almost every intellectual comfort which man can boast on this side the grave.

Abridgement of Johnson's Typography.

Splendor of the Church of Rome.

"In the days of her power and importance the church of Rome numbered amongst her vassals and servants the most renowned spirits of the earth. She called them from obscurity to fame, and to all who labored to spread and sustain her influence, she became a benefactress. Her wealth was immense, for she drew her revenue from the fear or superstition of man, and her spirit was as magnificent as her power. The cathedrals which she every where reared are yet the wonders of Europe for the priests who held rule within them were, in wealth and strength, little less than princes. For a time her treasure was wisely and munificently expended; and the works she wrought, and the good deeds she performed, are her honor and our shame. She spread a table to the hungry; she gave lodgings to the houseless; welcomed the wanderer; and rich and poor, and learned and illiterate, alike received shelter and hospitality. Under her roof the scholar completed his education; the historian sought and found the materials for his history; the minstrel chaunted lays of mingled piety and love for his loaf and raiment; the sculptor carved in wood, or cast in silver, some popular saint; and the painter gave the immortality of his colors to some new legend or miracle."

Reptiles of the Mississippi valley.

Mr. Flint in the Western Monthly Review for February, describes the various species of reptiles that infest the Western and South Western States. Among the venomous serpents are the rattle snake, king snake, water asp, copper head, moccasin snake, hissing snake, and horn snake. One variety of rattle snake, is yellow, and is said to inhabit the same burrows with the prairie dog. The copper head is a terrible serpent, and is deemed to inflict a more dangerous wound than the rattle snake. The hissing snake hisses like a goose. "We confined one," says Mr. F. "with a stick across his back, and it instantly bit itself, and soon became swollen and died." The horn snake has a thorn in its tail resembling that on the leg of a dunghill cock.

Wherever the population becomes dense, the swine prey upon these terrible reptiles and they quickly disappear. Their resorts are near the bases of rocky hills, and near vast swamps.—People are often bitten by them, and the person that is badly bitten swells and soon becomes blind. The bite is seldom fatal. Mr. F. says he has seen great numbers that have been bitten, but has never seen a fatal case. He describes, however, a most tragical occurrence, more horrible in the relation than the ancient fiction of Laocoon.

An emigrant family inadvertently fixed their cabin on the shelving declevity of a ledge that proved a den of rattle snakes. Warmed by the fire on the hearth of the cabin, the terrible reptiles issued in numbers, and of course in rage by night into the room, where the whole family slept. As happens in those cases, some sleep on the floor, and some in beds. The reptiles spread in every part of the room, and mounted on every bed. Children were stung in the arms of their parents, and in each other's. Imagination dares not dwell on the horrors of such a scene. Most of the family were bitten to death; and those who escaped, finding the whole cabin occupied by these horrid tenants, hissing and shaking their rattles, fled from the house by beating off the covering of the roof, and escaped in that direction.

The Camelion.

There are varieties of small Camelions. They are apparently harmless animals; though when we have caught them, they show every disposition to bite. They will change in half an hour to all the colors of the prism. Green seems to be their favorite color, and when on a green tree that is their general hue. While in this color, the upper part of their neck becomes a beautiful scarlet.

Their throat swells, and they emit a sharp note, like that of one of the larger kinds of grasshoppers, when singing. We have placed them on a handkerchief, and they have gradually assumed all its colors. Placed on a black surface, they become brown; but they evidently suffer while under this color, as is manifested by uneasy movements, and by strong and quick palpitations, and by strong and quick palpitations, visible to the eye. They are three or four inches in length.

Alligator.

The Alligator is the most terrible animal of this class. Vast numbers are seen in the slow streams and the shallow lakes of Florida and Alabama; but they abound most on Red river, the Mississippi lakes and the bayous west of that river.—On these sleeping waters, the cry of a sucking pig on the bank will draw a shoal of them from their muddy retreats at the bottom. The largest alligator that we ever saw killed in those regions, measured something more than sixteen feet from its snout to the extremity of its tail. They have at times, especially before stormy weather, a singular roar, or bellow.---When moving about on their customary vocations in the water, they seem like old logs in motion. In fine weather, they doze in listlessness on the sand bars.

Such is their recklessness, that they allow the people on the passing steam boats to come within a few paces of them. The ascent of a steam boat on an alligator stream, at the proper season for them, is a continual discharge of rifles at them. A rifle ball will glance from their bodies, unless they are hit in a particular direction and place. We witnessed the shots of a man, who killed them nine fires in ten.—They have large, ivory teeth, which contain a cavity sufficiently large to hold a musket charge of powder, for which purpose they are commoniy used by sportsmen. The animal, when slain, emits an intolerable smell of musk; and it is asserted that its head contains a quantity of that drug. They will sometimes chase children, and would overtake them, were it not for their inability to make lateral movements. Having few joints in their body, and very short legs, they cannot readily turn from a straight forward direction. Consequently, they who understand their movements, avoid them without difficulty, by turning off at right angles, and leaving the animal to move forward, under its impulse in that direction—They are chiefly formidable to pigs, calves, and domestic animals of that size. The skin of the alligator is valuable for the tanners.

MUNROE & FRANCIS'

ADVERTISEMENT

OF

NEW BOOKS.

☞ *The Eight Books, first enumerated, which are mostly copy-rights, will be published in December.*

☞ *The others enumerated, are now published.*

☞ *Orders from Booksellers will be promptly attended to, and the works furnished cheap.*

I. THE PEARL—being the First of an Annual Present for youth. An original work, embellished with six engravings, bound in silk, and other fancy bindings. By the author of many approved works for children.

II. THE MIRROR—or Eighteen Juvenile Tales and Dialogues, after the manner of Berquin. By a Lady of Philadelphia. With ten engravings.

"This little work is on the plan of Berquin's Children's Friend, and consists of original stories and dialogues.

"There are many striking points of dissimilarity between the habits and manners of the children of America and those of England, to which country we have hitherto been indebted for nearly all our juvenile books of amusement. These books, excellent as most of them are, abound in allusions and localities which are often unintelligible to their young readers on this side of the Atlantic. The writer of these pages has endeavored to compose a work essentially *American*, in every sense of the word, and with reference to the ideas of American children and to the manners in which they are educated. Some of the incidents were suggested by real facts, which have come under the personal knowledge of the author. The characters are such as are not unfrequently met with in juvenile society, and many of her youthful readers will probably see themselves reflected in the Mirror which she offers for their instruction and amusement."

III. THE YOUNG AMERICANS—or an account of a Voyage to Europe, by a family consisting principally of children. By the author of The Mirror. This work is designed for Juvenile Readers, and is entertaining, and different in many respects from the generality of Books of Travels. The author having lived a number of years in England, and having friends now in that country; is enabled to give such information as cannot fail to be amusing and instructive to her readers.

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